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Swear Words in Early Childhood Communication

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Abstract: There has many differ perception about the meaning of swear words in daily communication, so that this research's aim was to described those swear word's meaning. The focus of this research is meaning of swear words that said by children age 4-6 years in RA Al-Azhar Bantur. This research used descriptive qualitative method, thereby the collected data was found on research field. The result showed that the swearing words commonly spoken by children was jancuk, taek, bedhes, patek, goblok, gendeng, and jangkrik. Children did not know the meaning of those swearing words, but they assume that swearing is a taboo and it is not a good thing if they did.

Key words: swearing, swear words, children communication, children social life

Abstrak: Banyak perbedaan persepsi terhadap makna penggunaan kata-kata misuh dalam komunikasi sehari-hari sehingga penelitian ini bertujuan untuk mendeskripsikan makna tersebut. Fokus pada penelitian ini adalah makna kata-kata misuh yang digunakan oleh anak usia 4-6 tahun di RA Al-Azhar Bantur. Metode yang digunakan deskriptif kualitatif sehingga data yang diperoleh adalah fakta di lapangan. Hasil penelitian menunjukkan bahwa kata misuh yang biasa diucapkan oleh anak adalah jancuk, taek, bedhes, patek, goblok, gendeng, dan jangkrik. Anak tidak mengetahui makna sebenarnya, namun mereka menganggap bahwa misuh adalah hal yang tabu sehingga tidak baik jika dilakukan.

Kata kunci: bicara kotor, kata kotor, komunikasi anak, kehidupan sosial anak

INTRODUCTION

Swearing is one of the communication habits among community in East Java; some of them aims at uttering profanities, cursing, or only throwing a joke. Stephens, Atkins, & Kingston (2009) suggested that swearing is one of the symptoms of the disinhibition effect (the inability of a person to control thoughts, feelings, and behavior) in the frontal lobe. Each speaker has different perception regarding swearing. Most adolescents and adults are habituated to swear in their daily communication, thus, most community regards swearing as a common habit. When it is regarded as the common habit, no negative response is expressed by the listener. However, some of people regard swearing as a taboo habit and it is prohibited to be uttered by children and adolescents. Moore (2012) states that swearing is a kind of an offensive language and it is inappropriate. Swearing, principally, contradicts with the communication ethics.

These days, some children are also habituated to swear since they imitate the adults. As a social being, children involve in community interaction, thus this enables them to imitate to what have been acquired by them during the social interactions. Effendy (in Rahmadaniah, 2014) explain that communication is a process in delivering messages from the speaker to the listener that intends to inform, to change an opinion, behavior or attitude verbally or through media. Children are unable to determine whether the thing is good or bad without being directed by the adults.

A research conducted by Antopolskaya et al., (2017) reports that surrounding environment contributes to the development of children, particularly in terms of social aspects. Thus, if the children are accustomed to listen to swear words, they will imitate it into their daily communication. Regarding the habit of swearing, each individual has different perception of swearing. Jay (2009) confirms that swearing relies

on the context of communication (anger, frustration, contented, and/or surprised). In addition, swearing is a form of individual's emotion, neither positive nor negative. Other research has reported that swearing is a form of negative expression such as frustration (Vingerhoets, Ad J.J.M; Bylsma, Lauren M; & Vlam, 2013). Commonly, people who swears a lot is an individual who has greater degree of tension. Rakhmaniyah (2013) also reports that swear words sometimes function as an expression of joking and it indicates a closeness. In addition, she discovers that swearing is a form of anger expression that aim to humiliate and to give comment. Thus, based on the previous research, swearing could have different perception according to the context and intention.

An observation conducted at RA AL-Azhar indicated that one of the students said a swear word *jancuk* (Javanese swear word) while playing. It was indicated that the child was swearing to express the anger. Then, the teacher came to give an advice that swearing is bad while playing. This phenomenon has intrigued the researchers to comprehensively examine what kind of swear words said by children, how did they know the swear words, and the purpose of swearing. The researchers regarded that swearing should not be expressed by the children since it is impolite and improper, particularly when it is uttered in the school context. In the school environment, an Islamic school particularly, children are taught to have good words when communicating.

Based on the above explanation, this research intends to describe the use of swear words among early childhood (4-6 years). The focus of this research is to identify what kind of swear words said by children, how did they know the swear words, and the purpose of swearing. If the community greatly contributes to the development of child's communication, then the community should also be able to contribute to the positive development of child's communication.

METHOD

This research employed qualitative method with descriptive approach to identify the phenomenon of swearing among children aged 4-6 years in RA Al-Azhar Bantur. The data obtained were a descriptive data from teachers and students. The researchers directly observed the learning process in the school to discover the data related to the research focus. The

observation was also conducted in students' house to identify parents' response when the children was swearing. To obtain the data, the researchers employed interview, observation, and collecting field notes. The data obtained were then sorted and categorized according to the research focus. Then, the data were systematically presented before drawing a conclusion. It also employed data validity to ensure that the data was valid and reliable.

FINDINGS

RA Al-Azhar was founded on July 16, 2008 by the people of Krajan Hamlet, Rejosari Village, Bantur District, which was initiated by SDN 3 Rejosari educators and educational staff. This institution is located at Jalan Balewarti No 83 Rt 22 Rw 01 Krajan Hamlet Rejosari Bantur Village. Located in rural areas where the majority of the people work as farmers. The vision of this institution is the realization of RA Al-Azhar graduates who are qualified in IMTAQ, science and technology, and do good deeds and create independence that is competitive in all fields and has an environmental perspective. The mission of this institution is as follows: (1) improving the quality of education in accordance with the needs and demands of the development of science and technology; (2) improving attitudes, behavior, and practice with faith and devotion as well as virtuous character; (3) create enthusiasm and independence in carrying out healthy intensive activities for all RA Al-Azhar residents in academic and non-academic achievements; (4) realizing and enhancing the development of general education by involving all citizens and the RA Al-Azhar committee as stakeholders in making decisions; (5) creating a family atmosphere, safe, beautiful, and peaceful as well as fun and vibrant; (6) realizing all forms of ability and behavior both in theory and practice as well as an attitude of sensitivity to the environment.

The building area of this institution is 84 m² consisting of two classrooms, a lavatory, a teacher's room, and a playground. The number of children in group A was 24 and group B was 32 children. The teachers at RA Al-Azhar consist of five teachers with one school principal, two group A teachers, and two group B teachers. The children in this institution are from Javanese and Madurese family because it is located on the border between Krajan and Balewarti hamlets. Most children live in an environment of adults

who have a habit of swearing thus, some children often imitate the habit. The results of observations in the environment around RA Al-Azhar indicated that the most frequent swearing words are *jancuk*, *jamput*, *bedhes*, *asu*, *kirek*, *bajing*, and *jangkrik*. Some people use these words for the purpose of joking thus, they do not have a negative meaning. For example, if it is said in a certain group that has an agreement, it will be considered a joke or a symbol of intimacy therefore, it will not cause a dispute.

The results of observations made at RA Al-Azhar show that the swearing words uttered by children are *jancuk*, *jangkrik*, *taek*, *bedhes*, *patek*, *goblok*, and *gendeng*. These words are spoken by children during learning activities in the classroom. Other students will report to the teacher if they hear one certain student swearing. Some students frequently swear during the activities in the school. The following Table 1 presents the swear words uttered by students in school.

Table 1. Swearing Words Among Kindergarten Students

Initial	Swearing Words
GR	<i>Jancuk</i>
	<i>Jamput</i>
	<i>Taek</i>
	<i>Bedhes</i>
	<i>Goblok</i>
	<i>Gendeng</i>
GM	<i>Jangkrik</i>
	<i>Jancuk</i>
	<i>Taek</i>
	<i>Gendeng</i>
AR	<i>Goblok</i>
	<i>Gendeng</i>
MH	<i>Patek</i>
RZ	<i>Patek</i>
	<i>Gendeng</i>
DM	<i>Goblok</i>
	<i>Taek</i>
AS	<i>Taek</i>
CA	<i>Jancuk</i>
	<i>Goblok</i>
	<i>Gendeng</i>
DS	<i>Taek</i>
MR	<i>Goblok</i>
FZ	<i>Goblok</i>
	<i>Gendeng</i>
MF	<i>Goblok</i>

Based on the table above, the most frequent swear words uttered by students are *goblok*. Then, some students also uttered some swear words such as *gendeng*, *taek*, *jancuk*, *patek*, *bedhes*, *jamput*, and *jangkrik*. In addition, based on the observation, it was discovered that GR is the student who swears the most. Thus, it is necessary to conduct in-depth observation to discover how did the student acquire and understand swear words. According to the information about GR's family background, GR's father does not work and GR's mother works as immigrant labor in Hong Kong. GR spends his daily life with his grandfather, grandmother, father, older brother and younger brother. GR frequently follows his father to play billiards near their house. Thus, GR is accustomed to meet with adults. This situation makes GR is exposed to how adults communicate. It is undeniable that adults, in a place such as billiards center, inappropriately communicate. When GR often joins his father to billiards center, indeed, he will imitate the communication pattern of adults. In the house, GR certainly does not swear. Thus, his father and grandparents do not aware of GR habit while playing around with his friends. In addition, GR obtains less direction on how to properly communicate with others. Thus, when GR is not with his family, he frequently swears. Furthermore, it seems that GR's father is negligent towards GR habit and attitude. Consequently, GR has no positive changing in terms of attitude and behavior.

In some cases, some children ask for permission before swearing to make it more polite. Unfortunately, children do not understand the true meaning of swearing. But, since they are accustomed to listen from the adults around them, they regard it as a common communication form. Essentially, swearing aims at expressing a negative feeling and emotion. However, some adults swear to express a joking and intimacy. However, children are not yet understood regarding this notion. Most children swear to express a negative feeling to their friends. Although children have understood that swearing is a negative form of habit, they still swear and sometime they ask permission before swearing. The children asking for permission to swear is to make the swearing less negative. However, it does not lessen the magnitude of negative sense of swearing. The teacher has explained that swearing is a negative habit. Yet, this does not significantly affect the habit of swearing among children.

DISCUSSION

Several forms of swear words that are frequently uttered by children are *jancuk*, *taek*, *bedhes*, *patek*, *goblok*, *gendeng*, and *jangkrik*. There are three swear words which refer to animal name such as *patek*, *bedhes*, and *jangkrik* (dog, monkey, and cricket). Taboo words could refer to something disgusting such as something related to sex and animal (pig and donkey) (Jay, 2009). *Patek* in Madurese means a dog. It seems that most children are from Madurese family, thus this word occurs. Some people from Madurese family often say '*lakar patek*' which means such a dog. While *bedhes* means monkey in Javanese. This swear word often occurs to express an annoyed feeling of children to their friends. The last one is *Jangkrik*. In Javanese, *Jangkrik* means a cricket. It is often used to express a negative emotion.

Jancuk is a swear word that refers to a vulgar activity. According to Putra (2013), *jancuk* means having sex and it is inappropriate to be said in public. Some resources have identified the origin of the word *jancuk* in adults communication. However, it remains blurry about the correct origin of the word *Jancuk*. This swear word is commonly used to curse and express a negative feeling such as annoyed and disappointed. Next, the swear word *Taek* means a shit or dirt. Some people say this swear word to express skepticism and a joking. The example use of swear word *Taek* is '*Taek a koen? ngapusi*' (what a shit! what a lie!). *Goblok* and *gendeng* are two swear words that refer to adjective words stupid and crazy. These words are used to express cursing.

The meaning and purposes of swear words uttered by an individual may vary. Swearing could demonstrate neither negative nor positive emotions based on the context. In a positive way, swearing often illustrates intimacy between speaker and hearer. Universally, swearing could not be generalized since it correlates with the context of culture and speaker's perspective (Jay, Timothy; Janschewitz, 2008). Based on the results obtained, the kindergarten students said swear words to curse, utter oaths, and express their annoyed feeling. Thus, most of them do not regard swearing as an expression of joking. The issues of swearing among early childhood must be taken into consideration seriously since it is inappropriate form of communication. Mudlofir (2011), explains that an adult must give children a good understanding on how to communicate properly and prevent children to swear since it backlash with common social values.

In addition, based on the findings, surrounding environment of children plays a significant role in forming communication pattern, including swearing. It is undeniable that outside the school, children will interact with any character of an adult people. Also, some of adults cannot control themselves to communicate properly in the front of children since their habit to communicate has been established. Social communication is carried out from the beginning of a child's life, first with parents, then with the wider community and school is the most important place for children to develop social relationships (Durisic, Masa M; Gajic, 2016). Family, school, and community environments have an important role in children's language development. Children's vocabulary increases over time and is acquired from listening to their surroundings. Piaget's theory assumes that children's language development as a whole is obtained from the results of interactions with the environment (Dastpak, Mehdi; Behjat, Fatemeh; Taghinezhad, 2017). Therefore, if the child lives in an environment that does not support children's language development, it is necessary to have direction from the parents thus, they are not affected by the negative habits of the local community. This does not mean that children are not allowed to interact socially, but children are still given the freedom to explore in the environment under the supervision of their parents. Children in RA Al-Azhar who are accustomed to swearing do not get sufficient supervision from their parents when playing in their surroundings thus, they are vulnerable to imitating the behavior of the adults. Teachers at school have provided direction to children, but there is no change because there is no sustainability with what is taught at home. Environmental conditions inside and outside the home do not support children to stop using the words e.g. If the things that are instilled in school by the teacher in children are also done at home, there will be a sustainability in learning and habituation therefore, it is likely that it will easily be embedded in the child.

CONCLUSION

The swear words that are spoken by children are *jancuk*, *taek*, *bedhes*, *patek*, *goblok*, *gendeng*, and *jangkrik*. There are many differences in the meaning and purpose of swear words in communication thus it cannot be concluded universally. The specific meaning made to children aged 4-6 years in RA Al-Azhar Bantur is the

fact that children do not know the true meaning of swearing. They only think that the word is a taboo word or it is not good if it is spoken in daily communication. Even, some children asked for permission before swearing. However, asking for permission before swearing does not make swearing less rude. It further indicates that children do not understand those improper form of communication. Most children know swear words from the adults around them who frequently swear. Therefore, it indicates that the interaction of children in their surrounding environment plays an important role in establishing communication pattern. Furthermore, it is important to the parents of children as an adult closer to the children to direct them in a proper way.

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